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study its bibliographies; and to one who is at all familiar with standard works, the lists in themselves provide strong thought stimulants.

It is in this connection that one finds the only point to which criticism can be applied, which is to be found in the question as to whether Ethics deserve of such thorough-going pragmatic treatment; whether in the study of them it is worth while to expend one's energies to such an extent upon the study of the growth of the moral idea from the days of democratic development. Historically, such a study is without doubt valuable, but is it ethically? To ask such a question brings up the whole problem of pragmatism, which it is not the writer's present pleasure to discuss. It has at least however brought out the point that the volume before us is the creation of a pair of thorough-going pragmatists.

Humanism has come to stay, just as once came Hegelianism, and we are glad to have a humanist's disquisition upon Ethics, only we are not convinced that it is the ideal way of dealing with such a subject.

As a companion to the preceding volumes in the series, it is without doubt worthy, though it lacks the brilliancy of Professor James' and the finality (if one may use such a word in this world) of Professor Remsen's. We welcome the book and congratulate its authors upon their achievement.

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POEM OUTLINES. By Sidney Lanier. New York: Charles Scribner's Sons.

Our thanks are due the editor and the publishers of this delightful volume. Nothing connected with Sidney Lanier's art can be matter of indifference. But these "Poem Outlines" are of value not only because they give a glimpse of Lanier's artistic method, but because in many instances they are exquisite expressions of his best thoughts. From this slight collection alone may be obtained a singularly complete idea of the man's poetic dogmas. Here we see our familiar Lanier, hurt by the world's apathy towards beauty, by the lack of vital religion in established creeds. When Matthew Arnold meditated and

doubted, Sidney Lanier was hurt, almost physically. Here we see Lanier meeting doubt and conquering it, as Browning did, by his faith in and love for his "brother man." Lastly, here we see Lanier giving utterance to that sweetness, delicately humorous, almost feminine, which is perhaps his most individual note. Who else could have written these lines?

So large, so blue is Harry's eye
I think to that blue heaven the souls do go
Of honest violets when they die.

LIFE BEYOND LIFE. A STUDY OF IMMORTALITY. By Charles Lewis Slattery, D.D. Longmans.

Dr. Slattery is impressed by the amount of attention and study that such scientific investigators as Sir Oliver Lodge, and Professors James and Hyslop are now giving to those phenomena which point to the survival of the soul after the cessation of bodily life. It is, however, questionable whether the results of such investigations as these can ever furnish more than an indirect confirmation of the Christian belief in "the resurrection of the body and the life everlasting." When the author of the present volume speaks of the historical resurrection of Jesus Christ as a pledge and guarantee to faith of our life beyond the grave, he is on surer ground. In the final chapter he explains in a suggestive way certain necessary ideas attaching to "immortal life," such as "personal identity," "character" and "survival of the missionary spirit."

IS THE BIBLE THE WORD OF GOD? YES! By the Rev. Thomas Duncan, D.D. New York and Washington: The Neale Publishing Co.

This little volume is a collection of essays and papers of which only the first deals directly with the subject indicated by the above title. Dr. Duncan contends as against Bishop Williams of Michigan, that the Bible not only *contains* but actually *is* the Word of God. He also discusses such subjects of present-day interest as The Holy Catholic Church, The Cathedral System, The Historic Episcopate, Priest or Presbyter, from the evangelical Protestant point of view.